that which is governed by a force of passion and activity, kinetic, rajasic; that which is cast in the mould of the sattwic principle of light, harmony, balance. The tamasic intelligence has its seat in the physical mind: it is inert to ideas,—except to those which it receives inertly, blindly, passively from a recognised source or authority,—obscure in their reception, unwilling to enlarge itself, recalcitrant to new stimulus, conservative and immobile; it clings to its received structure of knowledge and its one power is repetitive practicality, but it is a power limited by the accustomed, the obvious, the established and familiar and already secure; it thrusts away all that is new and likely to disturb it.

The rajasic intelligence has its main seat in the vital mind and is of two kinds: one kind is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; the other kind is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and

ever restless,
governed in its idea not by truth and light but by
the zest of intellectual battle and movement and
adventure. The sattwic intelligence is eager for
knowledge, as open as it can be to it, careful to
consider and verify and balance, to adjust and adapt
to its view whatever confirms itself as truth,
receiving all that it can assimilate, skilful to build